

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

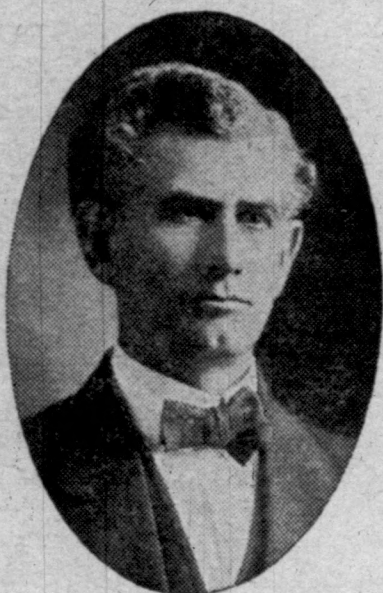
JACKSON, MISSISSIPPI, JAN. 29, 1914

NEW SERIES, VOL. XVI, NO. 5

Baptist Men's Convention, Jackson, Miss., Feb'y 10-12, 1914

All Aboard for the Baptist Men's Convention

While it is a fact that the Legislature is in session, yet we are planning to have a home for everybody who comes to this Convention. We are not only going to have reduced rates in the hotels and boarding houses, but we hope to have most of you entertained in private homes at a cost not to exceed \$1.00 per day for lodging and breakfast. Railroads charge one and a third fare plus 25 cents.



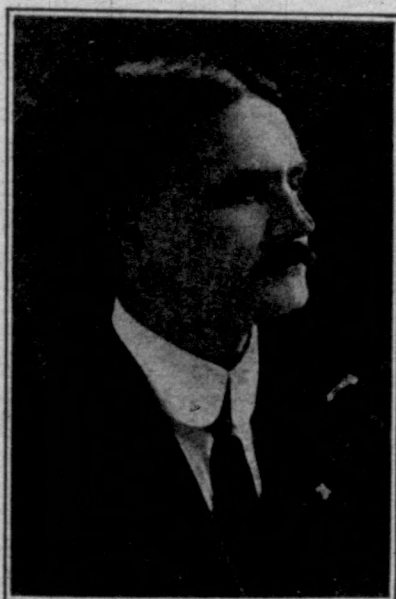
DR. J. T. HENDERSON, Virginia
Sec'y Layman's Missionary Movement.
"Tithing as a Minimum
Standard of Giving."



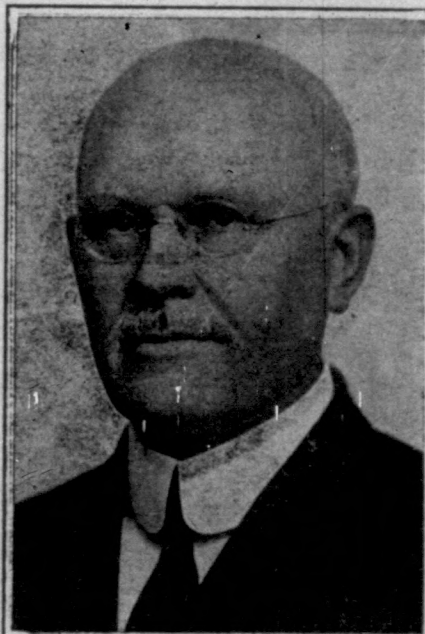
JUDGE SIDNEY SMITH
Chief Justice.
Address of Welcome.



HON. W. M. WHITTINGTON
"Our Denominational Schools."



DR. JOHN L. JOHNSON, JR.
Mississippi Woman's College
"Mississippi Student Volunteers."



DR. B. D. GRAY, Atlanta
Of the Home Mission Board
"America a World Power."



DR. J. B. LAWRENCE, Secretary
State Mission Board
"Books and Mission Study."

Dr. J. B. Gambrell, editor of The Baptist Standard, of Texas, says: I hope your Laymen's Convention may be the occasion of the gathering of Baptist laymen of strength from all over your State. We have had such a meeting in Dallas, which greatly strengthened our work. If you get the laymen properly enlisted, there is scarcely a limit to what Baptists can do. I wish I might have the personal pleasure of being in the meeting.

BAPTISTS AND CO-OPERATIVE CHRISTIAN EFFORT.

By Dr. E. Y. Mullins.

The most unsatisfactory feature of current discussion among Southern Baptists on co-operative Christian effort is, according to my judgment, the vagueness and uncertainty of meaning on the main point. There seems to be practical unanimity on the value of co-operative effort where Baptist join forces with other denominations for certain ends. And yet in the same papers the principle seems to be held up at one and the same time as highly desirable and extremely dangerous. Two groups of epithets and descriptive words and phrases are in current use. Such co-operation is "exceedingly desirable;" as "civic movement;" it is "very valuable;" it is "necessary" in certain forms of effort; it is "called for" by the evils of intemperance and divorce and other things. Then, occasionally in the same article we may cull out another group of expressions which stigmatize co-operative effort as a bad "union-tarian" movement; as tending to put the Baptists "out of business;" as a "down-grade movement;" as "sentimental gush." These expressions or their equivalents are freely employed by the same writers and sometimes in the same articles.

Under these circumstances the reader is often nonplussed as to the meaning of the writer. He seems to the reader to have at hand an assortment of bouquets and a pile of brickbats. First he throws bouquets at co-operation and then pelts it with brickbats. He seems to say in the same breath, in giving the classic permission to swim: "Hang your clothes on a hickory limb, but don't go near the water." He seems as bold as a lion and dreadfully afraid.

Now far be it from me to deny that the human spirit may entertain opposite emotions such as I have indicated. But I do hold that it is incumbent upon the subject of them to justify his attitude, and especially when he exhorts his Baptist brethren in one breath, as in their advocacy of co-operation, with an obvious duty and in the next as if it were evidence of disloyalty; when he declares in one moment that the interests of the kingdom call for co-operative effort in some things; and in another that such effort is fraught with peril. The difficulty with the reader is to know when it is right to be afraid and when to be brave.

The evil of a situation like this is three-fold. First, it breeds misunderstandings and leads to unjust and unfair imputations of motives and views. Secondly, it tempts brethren to appeal "to the galleries" and work on the prejudices of their readers; and thirdly it tends to strife and discord where there should be unity of effort among ourselves.

This leads me to say that the chief need, as I see it, is fraternal consideration of the principles involved in co-operative Christian effort. If a clearly defined policy and platform could be agreed upon, we would then at least escape the form of controversy which is fond of confusing the other side of dis-

loyalty and treachery, and which would rather apply a stinging epithet and arouse suspicion than to work out a sober argument. There would of course remain occasions for differences of opinion on this or that particular question. But such differences would be comparatively easy to handle if the fundamental principles were clearly defined and firmly held.

A Suggested Explanation.

I believe the hesitancy, vagueness and uncertainty of which I have spoken are due to a prevailing fear, expressed or implied, that somehow the doctrine of the church is imperiled in co-operative Christian effort; that such effort involves recognition of other Christian bodies as New Testament churches. Now Baptists differ a good deal among themselves on the ecclesiastical status of non-Baptist ecclesiastical bodies. Some Baptists regard them as on a par with Masonic lodges and other such organizations. Others regard them as churches in disorder. Others still refuse to attempt to fix their ecclesiastical status, insisting rather on the positive truth as to the New Testament church.

Now I have no intention whatever of entering into the discussion of this question. I am concerned here rather to assert that the forms of co-operative Christian effort which are desirable and valuable are those which do not involve the ecclesiastical question at all. A man's view of the church is in no sense imperiled since it is in no sense involved. Church functions in the strict sense are very specific and definite. They pertain to the ordinances and polity, to the reception of members and appointment or ordination of officers. They are the functions which can only be performed by a church as a church. A moment's reflection brings one clearly to perceive the nature of these distinctive church functions. Of course a church may vote on any question, whether it be temperance, divorce, the social evil or what not. But these are not distinctive church questions in the sense that no other body of people has a right to consider or vote upon them. But there are other questions pertaining to polity, ordinances, etc., which are essentially and peculiarly church matters. They involve functions to be performed and questions to be settled by the church alone.

Now the forms of co-operative Christian effort referred to above do not involve these distinctively church functions at all. They are rather matters in which individual Baptist liberty comes into play. They relate to many forms of righteousness, civic, social, commercial, economic, philanthropic, etc. They are not ecclesiastical questions primarily at all, but questions of righteousness and purity, of justice, of law and order. It is not a case of Baptist church members combining with church members of non-Baptist bodies, as such, to perform church duties or to recognize each other's ecclesiastical bodies as churches. It is a case rather of Baptist Christians combining with Christians of other names to secure some Christian end.

I suggested the above distinction in an article in the Western Recorder some months ago. I am glad to observe that it has been taken up and approved by several of our

Southern Baptist papers. The Texas Standard has expressed approval several times and recently The World and Way has done so. Many others as individuals, have strongly endorsed the position. It seems to me it clears up a good deal of confusion and should remove the hesitation and misgiving in the minds of some of the brethren. By means of it a Baptist can determine where Christian co-operation is desirable and admissible and where it is not desirable and admissible. However rigorous his conception of the status of non-Baptist ecclesiastical bodies, he may lend a hand in movements of general righteousness for the bringing in of the kingdom without compromise in any way of his convictions as to the church. Of course no one will understand me as suggesting that Baptists rush pell-mell into any and every form of co-operative effort. Our chief work is our own denominational work. It is in this that we can best advance the kingdom. Co-operative forms of service should only be undertaken when they are clearly and obviously a part of our duty and expression of our loyalty to Christ, and when they help and do not hinder our own legitimate and proper work for the Master. Each particular case is to be considered from the point of view of expediency, wisdom and practical value.

There are a number of Scriptural teachings which strongly support the view of co-operation above. For one thing, it proceeds on the voluntary principle. No Baptist will tie himself up, or submit to a central authority, or bind himself by contract in any co-operative work, so that he is not free to withdraw whenever he sees fit.

Again the view involves simply Paul's inspired common sense as expressed in Phil. 3:16, "Whereunto we have already attained, by the same rule let us walk." This is simply Paul's way of saying: "If others want what you want and work for the things you work for, then insofar as you want and work for the same things you can walk together." On the other hand he says in effect: "You are not called upon to ignore differences where they exist, nor to compromise your convictions, nor walk together where you are not agreed."

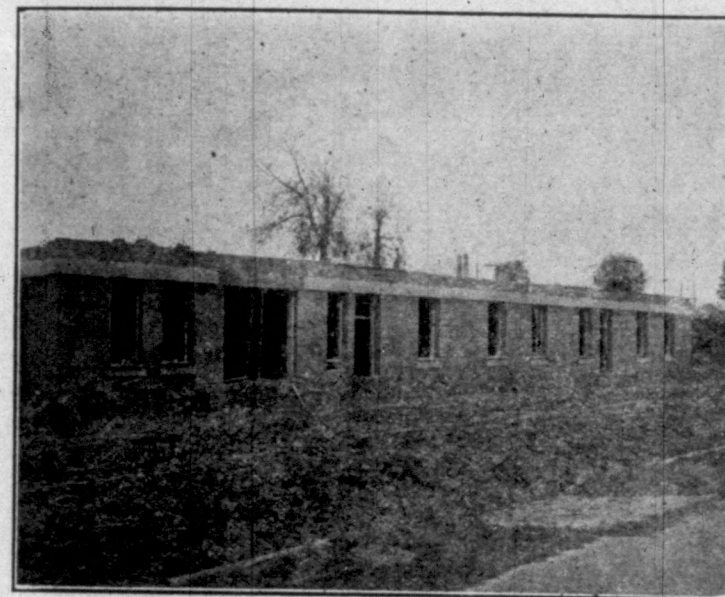
Another Scriptural truth involved in the principle of co-operation outlined above is that the kingdom and the church are not identical. But I presume very few if any Baptists now so hold. The kingdom is larger than the church. But the church is essential to our highest efficiency in carrying out Christ's will on earth. The church promotes the kingdom, such as have been suggested, which are not church movements. Non-Baptist Christians are regenerated men and women. They are devoted to the cause of righteousness although they have not in our Baptist view, obeyed the New Testament commands as to the ordinances. The church then is in the kingdom, but not identical with it. The two coalesce in part, but the kingdom is wider than the church.

(Continued on Page 3.)

MISSISSIPPI BAPTIST HOSPITAL

HOSPITAL NOTES.

Through the kindness of The Baptist Record, we are able to give our friends and helpers some views of the work on the new building. We are very glad to do this, as many have been inquiring concerning the progress of the work. The work has progressed considerably since these pictures



were taken, but they let you see that we are busy.

The first picture shows the side wall. This wall is about eleven feet high, and encloses what is to be the kitchen, dining room, heating plant, approach to elevator, autopsy room and store rooms. This wall stands on a concrete foundation two feet deep and four feet broad. The part of the building shown in this picture fills up the space that was excavated in order to get down to the level of the street on the north side. It is 120 feet long and finished with heliotrope pressed brick from Brookhaven, Miss., and reinforced concrete trimmings.

The second picture shows the men at work laying the concrete slab between the basement and the first floor of the building. This slab is six inches thick and is inlaid with steel rods as you may see by studying the picture closely. This slab is supported by heavy steel and concrete beams resting on concrete pillars. When completed, the floor will be covered with tile.

The building extends forty-six feet south of the corner shown in this picture and will give us a total frontage of practically eighty-two feet. The nature of the material and character of work are such as to insure a

building of durability as well as beauty.

The present contract, we are sorry to say, calls for work only up to the highest point shown in these pictures. The board of trustees let this contract because they believed that those who subscribed would meet their subscriptions promptly. The contract will be completed a few days after this is in print, and now they are asking, will

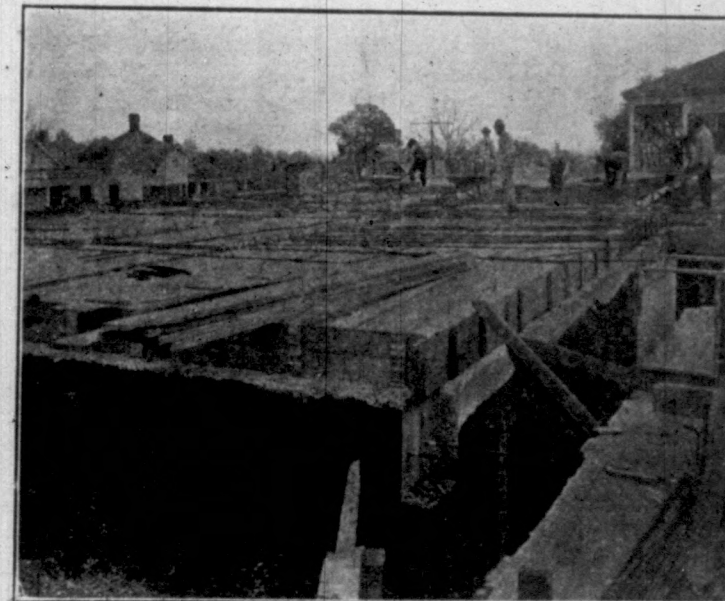
enough pay up to meet the obligation assumed, and I am asking you will they? If you haven't paid your subscription, you know that we need it now and need it badly.

We hope that these views will not lead those who have subscribed to pay up, but will also inspire others who have not subscribed to make liberal contribution, seeing the matter is a reality.

Reasons for Gratitude.

Last week the superintendent was called to the depot, and while there received a check for \$275.00 for the building fund. It will no doubt add interest to this to state that this is not the first contribution made by that noble Christian woman, neither does she intend that it shall be her last.

A few days later another good woman sent us a check for \$250.00. Both of these mag-



nificent gifts came unsolicited.

The good ladies of Madison Station have made our hearts glad as well as tickled our palates, by sending us a box of preserves, jellies, canned goods, and furnishings. Four pounds of butter and four dozen eggs came to us from a grateful little woman at Sartoria.

These and many other kindnesses, both great and small, give us encouragement and

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(Continued from Page 2.)

Now a Roman Catholic is consistent in refusing to co-operate with others because he holds that the kingdom and church are identical. Those who insist that church and kingdom are not identical are bound to adopt some platform or rule or principle of co-operation, or else be guilty of the glaring inconsistency of admitting kingdom movements outside the church and yet refusing to have anything to do with them. A conception of the church, in other words, which forbids sympathy and co-operation in kingdom movements, whatever else it may be, is and must be out of accord with New Testament teaching.

Loyalty to Christ requires that we pray for the unity of his people as he himself prayed for it. It also requires that we recognize that unity insofar as it exists, and no further. The principle of co-operation here set forth enables us to do precisely these things. The voluntary principle is conserved. The integrity of the church and the ordinances are safeguarded. The freedom of conscience, of worship and of witnessing are in no sense jeopardized, but rather promoted.

The above brief outline of the New Testament ideal of co-operation is offered as a solution of some present problems. With scarcely an exception Southern Baptist papers advocate co-operative effort in certain ways and for certain ends. It has seemed to me that the factor which has been wanting has been a reasoned and Scriptural justification and basis for such effort. My aim in this article has been to point out such a basis rather than to argue at length for co-operative effort. It has seemed to me during the last few months of discussion on this subject that most of the misunderstanding grew out of the absence of any clearly defined starting point. Hence we had the curious result of disputants in perfect agreement, yet the poles apart at one and the same time. A thing was commended as very good and very bad without any criterion of judgment as to when and how the quality underwent the radical change. I shall be very grateful if what I have written proves helpful in any degree in clearing the atmosphere. I have been unable to discover any radical divergence of view among us, although I have occasionally seemed to myself to discover efforts to make it appear so. Surely he is not a friend to the constructive work of the convention who seeks to create division and strife where there is no real ground for it. Misunderstanding grows out of failure to define terms. This has been one chief trouble. I see no prospect of a better understanding until we are clear as to the foundation and starting point.—The Christian Index.

spur us to more faithful and Christ-like service.

Hopefully,

BRYAN SIMMONS

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When your name is out, if you do not wish paper continued, drop us word. It is expected that all arrearsages will be paid before ordering paper stopped. Obsolete notices, when direct, or in the form of resolutions, only words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

THE OPEN MIND.

This has come to be somewhat of a slogan in matters religious and theological, and with certain qualifications and explanations may be a very worthy motto. The trouble with such mottoes is that some people may adopt them and like a puppy with a parcel run off in high glee not knowing or particularly caring for the value of what they frisk away with. It is commonly used to describe that mental attitude toward everything that is heard or read which regards it as uncertain or unsettled as to whether it is true or not; refuses to decide or pronounce upon its merits, as to whether it is good or bad. With extreme advocates of this policy everything is open to question and subject to investigation; an interrogation mark is to be put after every paragraph.

Now this is a very proper attitude of mind as to some things, but certainly not as to everything. The only time in one's life when this is a suitable and rational is at the very point of its beginning. When we come into the world we very properly belong to the "know nothings," and we promptly join the "want to know somethings." The habitual aspect of an infant is that of eyes and mouth wide open. This is very proper and ought to be very profitable—provided they sometimes close on something. To continue with these organs of appropriation forever open, never closing, is to be pronounced finally an idiot.

By the same reasoning one who never comes to any conclusion as to what he is to believe, to accept, and adopt and do is to condemn himself to perpetual intellectual and spiritual flabbiness and religious impotency. Paul speaks of such people as ever learning and never coming to the knowledge of the truth. They don't know where they are going, but they are on the way; and they stay on the way for they never get there. They are like men lost in the prairie who travel always in a circle and don't know it. The open mind is like the open mouth—it has some things to be closed to taste, to masticate, to enable us to assimilate what is good. Again if it stays open all the time it is very likely to catch flies.

Surely there are some things in the king-

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dom that are not only knowable; they are known. There ought to be some things that are forever settled. There can be no building up without some things being fixed forever in faith and experience. There is plenty to learn, but surely we have learned some things already and you don't want somebody with a pickaxe and sledge hammer forever knocking on the foundations of your faith to satisfy his curiosity. Paul says, "I know Him in whom I have believed and am persuaded that He is able to keep that which I have committed to Him against that day." A reading of the Bible will show a good many things are known and don't have to be repeatedly investigated. No mere intellectual curiosity can discover the truth, but a serious purpose to embody the truth in conduct and life.

A PECULIAR PEOPLE.

The King James version, good as it is in many respects, has played us some strange tricks in interpretation. Among others the expression at the head of this article has misled a multitude as to the meaning of the Scripture. It has come to be sort of boast among Baptists that we are a peculiar people, meaning that we are different from other people, a sort of eccentric, singular, fuzzy-wuzzy bunch that rejoiced simply in being unlike anything or anybody else on the face of the earth. Now there is no law against being erratic if anybody wants that distinction, but in the name of sound sense and sound interpretation, in the name of reverence for the authority and inspiration of the word of God, let us not make the Bible responsible for the eccentricity of strange people, nor quote it in approval of their singular doings.

When Peter speaks of the saints as "a peculiar people," that expression while satisfactorily conveying the meaning to the people in England three hundred years ago, in no way expresses the truth to the man of today. The reason is that the word has changed its meaning. The American Standard revision renders it properly: "A people for God's own possession." It means that God has chosen us and purchased us and set us apart for His special inheritance and use and joy. His people are His own demonstration farm. It is their joy and their distinction to be His. They are the field of His special activities. They are to show forth the excellencies of Him who called them out of darkness into His marvelous light. It is in this sense that they are a holy nation. Like the tribe of Levi, they belong to God, are to be employed exclusively in His service. The word "clergy" means inheritance and has been improperly applied to preachers as having exclusive or special reference to them. All His people are His clergy or inheritance, and there are no distinctions among them. As a mark of the new age it was prophesied "It shall be in the last days I will pour forth of my spirit upon all flesh; and your sons and your daughters shall prophesy." Young men and old men, servants and hand-maidens, all

are included and all are His personal possession.

PUNCTUATION AND INTERPRETATION.

In the reading of the Sunday School lesson for February first a change will be noticed in the punctuation by putting the interrogation point at the close of verse seven in the revised version instead of being at the close of verse six as it is in the King James version. This brings out the teaching of Jesus clearly as to the assurance of prayer being answered. Thus the passage reads, "Which of you shall have a friend who would answer a request for help by saying, 'Don't bother me now, the door is shut and my children with me are in bed; I cannot rise and give thee?'" The question expects the answer that no friend would make such a reply. Jesus adds that even if he were not a friend, he would favor him anyway. Then Jesus insists that if a man would do this even without the claim of friendship, God who is our friend will answer when we call; yea that He is more than a friend, that He is a father, and is more sure to answer and give what is good and needed and asked for than those who are earthly parents.

Jesus urges that it is not so much how you pray, primarily as that you pray. The difficulty is not to get God to answer prayer but to get people to pray. The repetition of Jesus' command, "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you," is not to teach importunity in prayer, but to insist on men praying. He has to insist and insist on men's praying; he does not teach that God may be induced to yield by persistent asking. The burden of the lesson is to induce men to pray not to teach that God may be induced to hear. God is all willingness but it is exceedingly difficult to get people really to pray. Men wait till they feel like it and seldom feel like it. They have to be forced to pray by necessities and troubles that press upon them. How few voluntarily approach God because they believe in Him and love Him! Would it not be a great personal advance, and bring great blessing to others if we should voluntarily assume the business and form the habit of talking with God as friend with friend. Don't wait to be forced to pray. The salvation of souls, the welfare of saints and the coming of the kingdom wait on our praying.

A lengthy sermon by a Catholic priest named Prim in New Orleans was published in the Picayune opposing prohibition, giving the example of "Cardinal" Gibbons as opposing it. Sorry not to have you with us, Mr. Prim, but we will have it without you, by the help of the Lord.

The church at Hernando has called W. C. Boone. He is the son of Dr. A. U. Boone, pastor of First church, Memphis, and expects to begin his pastorate upon finishing at the seminary June first.

Thursday, January 29, 1914

THE BAPTIST RECORD

TIDINGS OF THE KINGDOM

Brother M. C. Vick has been called to Yazoo City.

Rev. Tom Tomlinson succeeds Brother Walker at Leakesville.

The announcement that G. W. Gates was married was a mistake.

Dr. R. M. Boone, of Gloster, has been called to Marks and has accepted.

J. R. Hobbs declines the call to New Orleans and will remain at Shelbyville, Tenn.

J. T. Dale is well pleased with his new field at Wharton, Texas, having recently moved there from Collins.

Brother J. A. Chapman begins the New Year with additions to his church at New Zion, and a plan for mission study by classes in his churches.

Pastor M. O. Patterson keeps adding to the number of teachers who are taking the Sunday School training course, and says they are enthusiastic about it.

R. A. Eddleman has accepted the care of Griffith Memorial church in Jackson. Thus at last the gap is filled and we hope for them a great year's work.

S. W. Sproles has removed from Marks to Drew, having accepted the church at the latter place. He requests that all correspondence be directed to him at Drew.

A brother writing in the Watchman-Examiner opposes the conferring of ecclesiastical titles. He says when they gave him the degree of D. D. he accepted it and interpreted it to mean Dustan Dashes.

Brother J. E. Byrd, of Mount Olive, the efficient Sunday School secretary of Mississippi Baptists, taught classes in teacher training work at the Southwestern Bible Conference at Shreveport last week.

Mr. A. W. Lipsey, of El Dorado, Ark., entered into rest on January 16th. He was a brother of J. W. Lipsey, who preceded him just one month. Of ten brothers and sisters, there are now none remaining on this side.

We give this week special space to the announcements of the Men's Convention to be held in Jackson February 10-12. If you want further information or to engage a home for that time, write to S. R. Whitten, Box 75, Jackson, Miss.

Miss Ella Godbold sends \$3.25 to pay the postage on The Record to three of our foreign missionaries. This is contributed by the W. M. U. of Mars Hill church. With the letter come also kind words, which are much appreciated.

Now the church at Greenwood calls a North Carolina brother, Rev. W. C. Tyree, of High Point. He has done excellent work in the Old North State and will find a cordial welcome in Mississippi. He comes to one of the best fields in the State.

Sister J. T. Longmire, of Pelahatchie, passed to her heavenly reward January ninth. She was a woman of unusual culture, strength of character and beautiful consecration. There was no member of the church more highly esteemed. She was useful in the women's work in the Sunday School and the entire community. She several years ago had published a good catechism on the Bible. Her husband preceded her two years. The funeral service was conducted by Brother G. S. Jenkins.

Miss Fannie E. S. Heck's splendid book, "In Royal Service," which is the W. M. U. Mission Study book, should be ordered from The Baptist Record, Jackson, Miss. The prices are: cloth, 50 cents; postage, 10 cents; paper, 35 cents; postage, 8 cents.

The church at Columbus on last Sunday called Brother Viperman, from Spencer, North Carolina. He is to begin work March first. We have been satisfied with the samples that came to us from North Carolina, and no doubt this one will be up to sample.

One of the Yazoo City papers gives an appreciative account of the last service conducted by Brother Holcomb in closing his pastorate there. The Methodist and Presbyterian people were present and the house overflowed. They believe in him and part with him with sincere regret.

We are sorry to lose Brother R. A. Cooper to Texas. We learn that he has accepted a call to Canadian. He has done a work in Mississippi that is the pride of his friends. If he will do as much for Texas we shall try to be reconciled. May the Father's blessing abide upon him.

In the going of Brother S. W. Sibley, the Baptists of Mississippi have lost one of the truest men and most faithful ministers. Captain W. T. Ratliff says of him, "Brother Sibley was a very strong and fearless preacher of righteousness. His wife, a true helpmeet, preceded him many years."

"In 1913 the Salvation Army in England sent out a party of 102 officers" for service as missionaries. It is time for Baptists to stop grumbling about methods and give the gospel to the lost. The Lord says something about taking away the vineyard from the unworthy and giving it to those who bring forth the fruits.

The Baptist Ministers' Association of New York City are working at a plan in connection with Protestants of that city to have the children of the public schools taught out of school hours Christian doctrines by some of the same teachers. A similar plan has already been adopted by the Catholic teachers in the city schools.

A brother asks, "Can a deacon of a Baptist church resign his office? If so, is it the church's duty to require an explanation for his doing so?" Yes, a deacon may resign, and many of them ought to do it. If they are doing no good, they ought not to cumber the ground. If the church wishes an explanation, it may ask for it, but there is no necessity for explaining in most cases. It might be embarrassing.

At a meeting of representatives of the Home Board and State Board in Jackson on the seventeenth it was arranged to have Zeno Wall and J. P. Harrington begin their work as enlistment missionaries in the southern and northern parts of the State respectively on February first. This is carrying out the plans made by the Convention Board in December. W. R. Cooper continues as missionary in the Delta as heretofore.

We are in receipt of an invitation from Rev. and Mrs. T. J. Miley to the marriage of their daughter, Lona Belle, to Rev. George Shafer Jenkins on the evening of February third. Now that is a fine combination and we know of nothing better that could happen to either of them. They have our love and wishes for the greatest happiness and usefulness. Brother Jenkins is pastor at Forest and Miss Miley has been one of our Sunday School workers.

Rev. Walton E. Lee, our convention recording secretary, has moved from Hernando to Como where he has been pastor for sometime.

We have listened for something to leak out of the meeting at Chattanooga recently of the "committee on efficiency," appointed by the last Southern Baptist Convention. So far nothing has reached our ears. Come, brethren, give the rest of us all the good news.

The program of the Southern Baptist Education Association which meets in Nashville January 23-25, includes the names of three Mississippians: President J. W. Provine, of Mississippi College, who will speak on "The Technical Equipment of Teachers;" Mrs. M. L. Berry, of Blue Mountain College, whose subject is "The Social Life of the Students;" and D. X. Bible, of Mississippi College, who will talk on "Forms, Control and Finance of Athletics."

We have received a lengthy address signed by a number of prominent colored men pleading for a square deal for the negro race. We certainly hope that not only justice but genuine kindness may be shown them in their efforts at improvement and earnestly hope that the leaders among them may be blessed in making more strenuous efforts for the removal of all uncleanness and the lifting up of a higher standard of life and citizenship. Every Christian white man ought to be willing to contribute to this end.

Seldom if ever have our people enjoyed an address more than that given us last Sunday night by Dr. J. L. Johnson, Jr., president of our Mississippi Woman's College, Hattiesburg. After telling us something of the great Baptist Men's Convention to be held in Jackson February 10-12, he spoke to us in his own pleasing, forceful way upon "The Three-fold Development," bringing us an appeal for thorough, symmetrical, Christian education, which some of us at least will never forget. In his administration of the affairs of our splendid young college, Dr. Johnson is doing a most excellent work, and we shall pray that God's blessings may abound upon him in it.—Baptist Bulletin.

The Roman Catholic "Bishop" Gunn went off half cocked in New Orleans last week accusing Americans generally of intolerance because in Pittsburg they were forbidden to parade on a "holy day." Surely the "bishop" has forgotten about that Catholic mob that attacked a Baptist preacher a few years ago in his own home town of Natchez; and how a Catholic mob in Biloxi afterward with weapons drawn descended upon the Baptist pastor. We are for freedom for Catholics and for other people, too. We have no sympathy with efforts made to hinder any man in the exercise of his privilege of worship whether he be Catholic or Jew or heathen. It would be a new thing under the sun to find Catholics favoring freedom. We hope they will permit it and advocate it for other people and not limit it to themselves.

If you think that the dress of some women today is folly there may be a measure of comfort in knowing that they are probably no worse than in Isaiah's day. Read the third chapter, where he speaks of their walking with "outstretched necks, mincing as they go." Then he says: "The Lord will take away the finery of the anklets, and the little suns, and the crescents; the ear-drops and the arm-chains, and the veils; the head ornaments and the ankle-chains, and the girdles and the perfume boxes, and the amulets; the finger-rings and the nose-rings; the festival robes, and the mantles, and the shawls, and the purses, the hand-mirrors, and the linen vests and the turbans and the wraps." There was needed a vision of God such as followed in the sixth chapter. May our God give us such a vision today that will turn men and women from vanity and sin to holy living and unselfish service.

THE FIELD GLASS

AN APPEAL TO THE BAPTISTS OF THE SOUTH.

F. M. McConnell.

I have felt impressed for some time to write an appeal to the Baptists of the South on behalf of foreign missions. Dr. Willingham's illness should stir all our hearts and cause heroic efforts to be made this year, to pay the entire indebtedness on our foreign mission work. Beyond any doubt the heavy debt the board has had to carry for the past three years has had much to do with the illness of our great secretary, and nothing could be done that would cheer his heart more than for every cent of that debt to be swept out of the way. Of course, the personal element is not the main consideration but the Baptists of the South have put our brother under the burden and all ought to lift now that it may be as light as possible.

An earnest appeal is made first to the pastors of the Baptist churches in the Southern Baptist Convention. It is known to some of us that Dr. Willingham's heart has always been tender towards the pastorate, and no secretary ever more highly magnified the pastoral office than he has done in all of his appeals for foreign missions. No man loves the pastors of our churches more than he does. Every secretary's hope is in the pastors and their work. If all of the pastors in the Southern Baptist Convention would hereafter do their very best this time for foreign missions, there is no doubt of victory at the close of our present campaign.

This appeal is also made to the men and women who are well-to-do in our churches. The Baptists of the South could rise up any Sunday and sweep away that crushing debt. Why not do it? Why burden the board not only with the debt but its heavy interest year after year? It must be paid sometime. Shall the board retrench to pay it? It is a serious handicap on the work, it disheartens those who are easily disheartened, and gives those who oppose or are lukewarm about foreign missions something to prate about to the detriment of what Southern Baptists are trying to do on the foreign fields. If this debt were paid this year, pessimists would turn to optimists and those who have been feeling discouraged would immediately take heart and go forward in the work.

I wish also with all earnestness to appeal to the secretaries and other general workers.

Brethren, we are in a position to appreciate Dr. Willingham's burdens. We know what it is to face the responsibilities of missionary organizations, but we cannot feel a tenth of the burden that crushes his heart. Let us do our very best this time. Let us try to reach every member in every church in our several states. Let us do our utmost to stimulate the churches to double, if possible, their contributions of last year. Our foreign mission work must go forward. There

must be no retrenchment. It would be dishonoring to our Christ and a shame to the Southern Baptists to retrench at this time. It must not be done, and I appeal, as one of the secretaries farthest away from the office at Richmond, that all of us state secretaries do our utmost and endeavor not only to meet the budget of the current year, but raise enough to wipe out every vestige of the debt carried over from former years.

Finally, it is in my heart to appeal to everyone who reads these words, to go apart and pray earnestly, if it is God's will to restore our great foreign mission secretary to health. God is able to restore. He made human bodies. He made the universe. All power is His. Let us pray for our brother that he may be restored and that the great work of foreign missions may go forward.

Dallas, Texas.

ENCOURAGING OUTLOOK IN JAPAN.

Dr. Walne said at our mission meeting this month that never since he had been in Japan were the opportunities so favorable for doing Christian work as now. Truly this is the case. You hear on all sides the need of religion to help the morals of Japan. True, the Japanese do not know just what they mean by this sentiment. Many are taking the shell and miss the kernel. They feel the need of something to fill up that which is incomplete in their system. They will look in vain to their old religions for this. Their old religions are helpless. They lack the power which is needed. May we not find here another case of the Athenians spending their time in nothing else, but either to tell or to hear some new things? It is for Christianity to declare unto them the God whom they ignorantly worship. There was a deep note of consecration or dedication of ourselves to the Master pervading our mission meeting this month. God is opening the door of opportunity to us again in Japan. Shall we enter in and help Him in bringing in the kingdom? We are determined to do our best with the forces at our command. We need reinforcements. We need greatly the boys' school here in Fukuoka. It is hard to wait patiently in the face of opportunity. The appeal for religious teaching comes not from the temples, but from the political and educational leaders. Newspapers are giving large space to the agitation for religious training. The new governor of this prefecture make a plea for religious training in a recent speech.

Agnostic Japan will one day know how Agnostic Japan will one day bow the knee to religion and seek relief. Let not the Southern Baptists forget that we are responsible to God for the turn Japan may take. The need for educational work in our mission is immediate and pressing. Will not one or more brethren or sisters make the boys' school possible by next year? Our prayer is that they may.

Yours in His name for Japan.

C. K. DOZIER.

HOPEFUL SIGNS FOR THE BAPTIST RURAL SITUATION.

T. J. Moore.

Writing back to the seat of his government of a great victory won, a great Roman general said (translated into English): "I came, I saw, I conquered." To "go" and "see" was a necessary element in the winning of the victory.

There has been much talk in their great conventions by Baptists, and writing galore in their periodicals, about their eleven thousand unenlisted churches within Southern territory. But not until very recently have the leaders of the denomination begun to see this monstrous field for mission work as it really is. Until it is seen aright no proper methods can be devised by which to conquer it.

Just now there are some hopeful signs that some few interested brethren are beginning to see the vastness of the labor that is needed to accomplish the great task now confronting the Baptist people of the South. Dr. V. I. Masters, editor of the Home Field, shows in his article begun on page 19 of the January number, that he has an insight into the situation as it really exists and also what is needed to meet its demands. Reader, if you have not read that article, and you wish to gain helpful information on the biggest problem that confronts the Baptist people of the South, you hunt up that number of the Home Field and read that article. In that article is pointed out to us the real work to be done that we may permanently enlist our backward churches. The only adverse criticism I would make on the entire article is that the writer does not give "Brother Brown" the time due him for the accomplishment of the results named. He ought to have from three to five years instead of one.

In this "composite, fashioned in his own mind," Brother Masters gives "Brother Brown" two associations, and that is an ample field for one man. To take more than that, he will mess over the whole thing, and do but little or nothing toward the real work that is needed.

We need the associational rally mission campaigns. That is a fine line of work among already enlisted churches and associations. But that sort of a program will never reach the field the speakers and writers have been talking and writing about.

The 11,000 Unenlisted Churches.

These churches can only be reached through the process suggested by Brother Masters, of helping them to do and meet their own home needs and then get them to look out and take part in denominational work. This being the case a big task indeed awaits us. It is so big and of such importance that it should for the present engage the major part of the energies of not only our Home Board but of every State Board in the Southern Baptist Convention. Mississippi is only piddling at this work if indeed we can be said to have really undertaken it at all.

Over one-half of our 1,400 churches—70,000 at least in these unenlisted 700 churches—and only three men to undertake the work

with more than half the labors of these three expected to be expended in campaigns for raising mission money among the already enlisted portion of our churches.

There are at least 20 associations in our State that need a "Brother Brown" to each two of them that he may camp with them until they are developed and enlisted.

May God help us that we may speedily get our eyes open and our hands on our pocket-books for the prosecution of this great work is my hope and prayer to Him who said, "teaching them to observe all things whatsoever I have commanded you."

Purvis, Miss.

A VISIT TO A HEATHEN TEMPLE.

I went recently to a big temple known as Rest Mountain Temple, and there I saw more heathen worship than at any place I have visited since coming to China. Men and women crowded into the temple by hundreds. Great sacrifices of meat and bread were made to the idol. Paper and incense were constantly being burned and a flood of smoke ascended to the skies. The ashes were some four feet high, the paper already burnt represents great sums of money. The Chinese who in this way worship give much more in money than the Christians in America give to spread the gospel of their Lord and Savior.

I'll tell you that I never felt so lonely as in that crowd of worshippers. The dense atmosphere of heathenism was almost sickening. I was probably the only Christian in the whole mass of several thousand, but when I made known the fact that some feed was wanted for the horse I was riding a man invited me to his home, fed the horse and compelled me to take dinner with him. He is a relative of one of our evangelists and is favorable to the gospel. I wish you might see the portrayal of hell given by images and idols in the long halls on either side of the temple court. Man's conscience teaches him that there is a place of punishment and his heart calls for the worship of a God. Oh, that these people might all come to know of the true God, and of salvation through His Son; but how are they to know unless there be those to tell them, and urge upon them? We are not sufficient to cover the whole field. There are only a few of us missionaries and we are training more evangelists to help the present force, but you must give us more men from home to preach, and to teach the Christians in the Scriptures and Christian living. We cannot do it all.

CHARLES A. LEONARD.

On account of the increase in the number of subscribers and the consequent increase in the time for printing and mailing the paper we have found it necessary to close our forms one day earlier. This will mean that all matter must reach our office by Saturday morning preceding date of publication in order to be sure of a place in the coming issue.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec.

Fellowship with Christ thrusts one forth to service.

◇ ◇ ◇

Love never asks how much must I do, but always how much can I do.

◇ ◇ ◇

We cannot serve God and mammon, but we can serve God with mammon—and should.

◇ ◇ ◇

The man who does not believe in missions has lost the key to the coming of the Kingdom, for the "Go ye into all the world and disciple the nations" is the kingdom imperative.

◇ ◇ ◇

The Endowment Campaign.

Let us not forget the endowment campaign now on. Our Brother McComb and his helpers have only until June to complete the raising of the \$200,000 necessary to secure the promised gift of \$100,000 from the Education Society. The raising of this endowment is an absolute necessity. Denominational education is imperative if we would preserve our religious integrity as a people. To meet the rapid strides in the educational world and compete successfully with the State schools, our colleges and schools must be adequately endowed. Mississippi College is one of our greatest State Mission assets. Every dollar put into endowment will return a splendid dividend in missions. And what is true of Mississippi College is true of all our colleges and schools. Let us pull together now for the last tug over the June hill to victory.

◇ ◇ ◇

Ministerial Relief.

Let us not forget the aged and infirm ministers and widows of ministers. There are some twenty or twenty-five of these looking to the board for help. Many churches have already sent in contributions, but the whole amount received is so small that we can give only a pittance to each one. These saints deserve better treatment at our hands. If your church has not made a contribution to this fund, do so now. "He that giveth to the poor lendeth to the Lord."

◇ ◇ ◇

Associational Campaigns.

We are arranging for an association-to-association campaign. It is the purpose of this campaign to reach the pastors and leading laymen in each association and through conferences on methods throw new light on the question of our task and how to meet it, and to inspire new enthusiasm in the work of bringing in the kingdom of God. The itinerary of these conferences will be announced soon. The program of meetings is now being prepared. Let every pastor prepare to attend the meeting in his association, and let us all pray for a mighty mission uplift through these meetings.

A Standard of Efficiency.

Is it possible to have a standard of efficiency for our churches? The matter was brought to the attention of the associational representatives for foreign missions at their meeting in Clinton and provoked some interest. It is not a standard of orthodoxy but of orthopraxy. There are certain points in practice which should be considered fundamental and vital. There are certain departmental organizations which are necessary if a church in our complex civilization would fulfill its function. If the kingdom of God is to come through the efforts of the churches then they must put the emphasis on efficiency in service as well as on correctness in doctrine. The New Testament is a standard for practice as well as for doctrine. Let us get this standard definitely before our people that they may know what Christ has commanded them to do as well as what Christ has commanded them to believe. Several of the brethren have promised to write on this question itemizing some of the things which should enter into a standard of efficiency of an A-1 church. Let us have a symposium on this subject.

IMPORTANT ANNOUNCEMENT.

All checks and money orders for missions and other objects fostered by the convention should be made payable to J. Benj. Lawrence, corresponding secretary, when sent to the board.

All letters to the board and other matters for the board's consideration should be addressed to J. Benj. Lawrence, corresponding secretary, Jackson, Miss.

At the last meeting of the board the whole system of bookkeeping was changed so as to be adapted to the most modern business methods. This change will make it impossible for us to include money in our reports that we do not actually handle. Such money as is sent direct to the Home or Foreign Boards can only be included in a supplemental report, but cannot go in our regular report. Therefore, we earnestly request that all funds for missions and church building be sent direct to the corresponding secretary. It will be forwarded promptly and if the individual church wishes to get credit for the gift with the Home or Foreign Board the names of the churches with the amounts will be sent to these boards so that proper credit can be given.

These announcements are immensely important to our work. We hope the brotherhood will bear them in mind.

J. BENJ. LAWRENCE,
Corresponding Secretary.

Jackson, Miss.

Snapshots of the Great Chattanooga Convention



N. R. DRUMMOND, Columbia.

Dr. W. A. McComb, Clinton: I received the greatest benefit from it of any convention I ever attended. No meeting of the Southern Baptist Convention excepted. In a sentence, it was instructive, entertaining, inspiring and edifying to the highest degree, nothing equal to it in my experience. If we can have the approximating it in Jackson, I am sure every department of the Master's work in our State will receive a new inspiration.

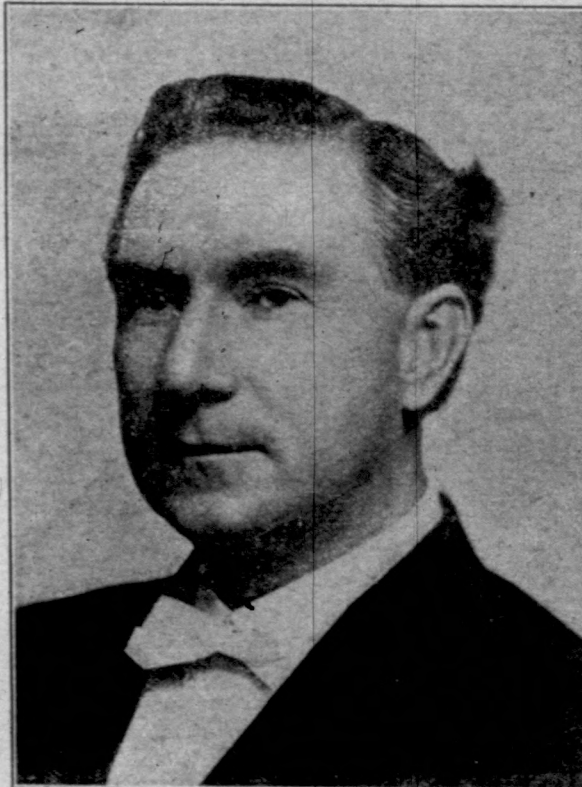
Rev. G. S. Jenkins, Forest: It was a great meeting of laymen; it gave a great vision of the Lord's work and of the privilege that he has of working with our Lord to make every nation a nation of our Lord and for our Lord.

Geo. W. T. Gatt, Dallas, Texas: The Baptist Laymen's Convention, held in Dallas last April, was a meeting of great power from first to last, and its influence has been graciously felt throughout our State. We are to have a similar meeting in Fort Worth very soon.

Rev. T. L. Holcomb, Pontotoc: It was even more profitable both for instruction and inspiration than a session of our great Southern Baptist Convention. Life and movement characterized the meeting; every hour was filled with something interesting. Great addresses, deep experiences, earnest prayers and great music, followed by noble resolutions marked each day. I am sure that the Jackson Convention will be a great meeting for Baptist men of Mississippi.

Prof. John L. Johnson, Jr., of the Woman's College: The Chattanooga Convention of Baptist men gave an inspiration and an impetus to individual members that no other gathering in my experience has done. Many of us realized for the first time the tremendous responsibilities resting on our shoulders and the puny efforts we had made to carry them. If every Baptist man in Mississippi could attend such a convention it would mean a great step towards the coming of the Kingdom.

N. R. McComb, Hattiesburg: It was without exception the greatest meeting I ever attended, great in fellowship, spirituality and power. The personnel of the body consisted of the greatest laymen and preachers in the South. The program was replete with good things for the lay workers, and personally I saw and was made to realize my duty as a layman, as I never felt it before. I was converted to the idea of giving, and have practiced it ever since to my own satisfaction and to the betterment of my church.

DR. W. A. MCCOMB, Endowment Secretary.
"The Wise Use of Tracts."

Rev. W. E. Farr, Columbia: The Chattanooga meeting was a gem, the conception of the plan must have been an inspiration, and its execution under divine help. God was present in great power in every service. We can have such a meeting in Jackson, and I believe we will.

J. E. Byrd, of Mississippi, our Sunday School man: I believe the Chattanooga Convention did more to teach business men their obligations

DR. F. L. RILEY, University
"Stewardship of Money."

to the Lord's work and to quicken their desire to be used of Him than any meeting I have ever known. I believe the coming convention of men in Jackson will mean more for all our causes than any other meeting we have ever had. I speak of this meeting wherever I go.

N. R. Drummond, Columbia: It was one of the best I ever attended. It was a great inspiration to come in contact with so many splendid men from all parts of the South, and to see the interest manifested by them in God's cause. Every part of the program was both interesting and helpful and many of us returned to our homes with the determination to enlist more heartily than ever before in His service.

Jackson Board of Trade

To the Baptist Men of Mississippi:

We are addressing this to you that you may be assured of a welcome to our city.

As the organization that represents the business men of Jackson, we realize the commercial benefits to accrue to Jackson through the assembling here of a convention of the laymen of the great BAPTIST DENOMINATION. Therefore, we not only assure you of a welcome, but are lending the movement our service and assisting financially in the development of this worthy organization.

Assuring you of a hearty welcome to the city, we are,

Yours very truly,

WALTER A. SCOTT,

President.

JAMES B. LUSK,

Secretary.

Blood Medicine

That originated in a famous doctor's successful prescription, that is made from the purest and best ingredients, that has a record of relief and benefit believed to be unequalled the world over—such is HOOD'S SARSAPARILLA.

SHOEMAKER'S BOOK ON POULTRY

and almanac for 1914 has 224 pages with many colored plates of fowls true to life. It tells all about chickens, their prices, their care, diseases and remedies. All about incubators, their prices and how to build them. It's an encyclopedia of chickendom. You need it. Only 15c. C. C. SHOEMAKER, Box 1163, Freeport, Ill.

Cancer Cured at the Kellam Hospital

The record of the Kellam Hospital is without parallel in history, having cured to stay cured permanently, without the use of the Knife, Acids or X-Ray, over 50 per cent of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We have been endorsed by the Senate and Legislature of Virginia. Examinations free at the Hospital. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va. Write for literature.

Why Not Be A Trained Sunday School Worker



TAKE THE CONVENTION NORMAL COURSE

Book 1. "The Convention Normal Manual" (Spillman, Leavell, Moore), cloth, 50 cents; paper, 35 cents.

Book 2. "The Graded Sunday School" (Beauchamp), 50 cents.

Book 3. "After the Primary, What?" (McKinney), 50 cents; or, "Practical Primary Plans" (Black) \$1.00.

Book 4. "Teaching and Teachers" (Trumbull), \$1.25.

Book 5. "Talks with the Training Class" (Slattery), 50 cents.

Book 6. "The Doctrines of Our Faith" (Dargan), 50 cents.

Book 7. "The Heart of the Old Testament" (Sampey), 50 cents.

Book 8. "New Testament History" (Maclear), 30 cents.

Books sent postpaid with questions on receipt of price.

The Baptist Record Jackson, Miss.

IS EPILEPSY CONQUERED?

New Jersey Physician Said to Have Many Cures to His Credit.

RED BANK, N. J., Special—Advises from every direction fully confirm previous reports that the remarkable treatment for epilepsy being administered by Dr. Perkins of this city, is achieving wonderful results. Old and stubborn cases have been greatly benefited and many patients claim to have been entirely cured.

Persons suffering from epilepsy should write at once to Dr. H. W. Perkins, Branch 94, Red Bank, N. J., for a supply of the remedy which is being distributed gratuitously.

STUDY OF PROPHECY.

The international prophetic conference scheduled for February 24-27, under the auspices of the Moody Bible Institute, of Chicago, will have among its speakers Rev. Robert McWatty Russell, D. D., LL. D., president of Westminster College; Rev. C. I. Scofield, D. D., editor of the Scofield Reference Bible; Canon F. E. Howitt, M. A., of Hamilton, Ontario; Dr. R. A. Torrey, of Los Angeles; Evangelists William A. Sunday and L. W. Munhall, D. D.; Rev. W. B. Riley, D. D., Minneapolis; Rev. Ford C. Ottman, D. D., Stamford, Conn.; A. C. Gaebele, editor of "Our Hope"; Prof. Joseph Kyle, Zenia Theological Seminary; and others to be announced. Rev. Frank W. Sneed, D. D., of Pittsburg, will conduct a pastors' symposium on "The Doctrine of the Premillennial Coming of Christ as a Working Power in the Church and Community," and Mr. Charles G. Trumbull, editor of the Sunday School Times, will have charge of an "experience meeting" on "Why I Am a Premillennialist." The themes of the stated papers include: "The Kingdom View of the Gospel as Related to the Missionary Program of Christ;" "The Doctrine of the Last Things;" "The Jews;" "The Present Day Apostasy;" "The Signs of the Times;" "The Second Coming of Our Lord as a Motive for Personal Holiness;" and studies in the Old Testament prophets. There will also be an opportunity for discussion and a "question hour."

MRS. POWELL ALMOST DEAD.

Dry Ridge, Ky.—"I could hardly walk across the room," says Mrs. Lydia Powell, of Dry Ridge, "before I tried Cardui. I was so poorly I was almost dead. Now I can walk four miles and do my work with much more ease. I praise Cardui for my wonderful cure." Cardui is successful in benefiting sick women, because it is composed of ingredients that act specifically on the womanly constitution, relieving headache, backache, irregularity, misery and distress. Only a good medicine could show such continual increase in popularity as Cardui has for the past 50 years. Try Cardui, the woman's tonic.

The W. M. U., of Clarksdale, observed the annual week of prayer for world-wide missions, the second week in January. It was well attended and much interest manifested. It had been a long while since it was observed.

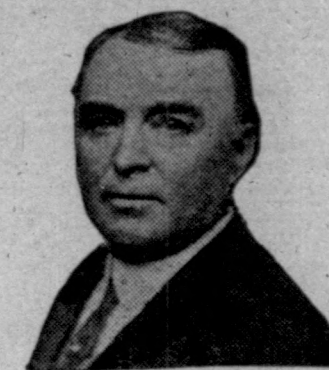
PIANO THAT ALL CAN PLAY.

The invention and perfecting of the Ludden & Bates Player-Piano, the Piano that everyone can play, no matter whether they have ever studied music or not, has increased the usefulness of the Piano tenfold and more, for it enables every member of the family to produce and enjoy the finest music. It also cultivates the taste for good music. The Player-Piano is the greatest of all entertainers and is indispensable to the Twentieth Century home.

Write for your copy of the catalogue of the Baptist Record Piano Club and see how easy and convenient we have made it for you to secure a high grade Piano or Player-Piano. Address the Managers, Ludden & Bates, Baptist Record Piano Club Dept., Atlanta, Ga.

I Will Stake This Medicine Against Your Time

A Few Days Will Be Sufficient to Prove its Value in Your Disease

DR. T. FRANK LYNOTT
who will send medicine free of charge to those who need it

A few minutes of your time for a few days, and I will demonstrate to you, without expense to yourself, that I have a medicine that drives Urlic Acid poison from the system and by so doing conquers kidney trouble, bladder trouble and rheumatism. I don't ask you to take my word for it, but simply want you to let me send you some of this medicine so that you can use it personally.

I am trying to convince sufferers from these diseases that I have something far better than the usual run of remedies, treatments and such things, and the only way I can demonstrate that fact is to go to the expense of compounding the medicine and sending it out free of charge. This I am glad to do for any sufferer who will take the time to write me. Understand, I will not send you a valueless "sample, proof or test treatment," nor will I send you a package of medicine and say that you can use some of it and pay for the rest, but I will send you a supply free of charge, and you will not be asked to pay for this gift nor will you be under any obligations.

All I want to know is that you have a disease for which my medicine is intended, as it is not a "cure-all," and I give herewith some of the leading symptoms of kidney, bladder and rheumatic troubles. If you notice one or more of these symptoms you need this medicine, and I will be glad to send you some of it if you will write me the numbers of the symptoms you have, give your age, and your name and address. My address is Dr. T. Frank Lynott, 5219 Deagan Building, Chicago, Ill. You promise me nothing; you pay me nothing for it. All I ask, so there shall be no mistake, is that you send me the numbers of your symptoms or a description in your own words and that you take the medicine according to the directions I send you. It is my way of getting publicity for my medicine so that it will become widely known.

You will agree when you have used it that it dissolves and drives out uric acid poison. It tones the kidneys so that they work in harmony with the bladder. It strengthens the bladder so that frequent desire to urinate and other urinary disorders are banished. It stops rheumatic aches and pains. It dissolves uric acid crystals so that back and muscles no longer ache and crooked joints yield to its action. It reconstructs the blood and nerves so that you soon feel healthier and stronger, sleep better and eat better and have energy throughout the day. It does all this and yet contains nothing injurious and is absolutely vouched for according to law.

Sufferers from these dreadful and dangerous diseases can surely afford to spend a few minutes each day for a few days to demonstrate to their own satisfaction if they are curable.

Dr. William J. Williamson, of the Third church, St. Louis, will be the principal speaker in the mid-winter Bible Institute to be held with the Columbus street church, Waco, Texas, February 1-8. Every phase of denominational and church work will be considered as the program is executed. A good profitable time is in store for all who attend.

In the Central Baptist Sunday School, Dallas, Texas, Dr. W. A. Hewitt, pastor, there were 667 present. How these Mississippi preach-

es do stir things when they get good hold! We greatly miss you, Brother, but praise the Lord for using you so wonderfully in His kingdom.

The First church, McKinney, Texas, Dr. E. E. King, pastor, did a great work during the past year. There were 115 accessions. Total contributions, \$11,223.25. Most of this given to benevolence. The church begins the New Year with "good heart and hope."

THESE ARE THE SYMPTOMS:
1—Pain in the back.
2—Too frequent desire to urinate.
3—Nervousness, loss of flesh.
4—Pain or soreness in the bladder.
5—Weak, watery blood.
6—Gas or pain in the stomach.
7—General debility, weakness, dizziness.
8—Pain or soreness under right ble.
9—Sciatic rheumatism.
10—Constipation or liver trouble.
11—Palpitation or pain under the heart.
12—Pain in the hip joint.
13—Pain in the neck or head.
14—Pain or soreness in the kidneys.
15—Pain or swelling of the joints.
16—Pain or swelling of the muscles.
17—Pain and soreness in nerves.
18—Acute rheumatism.

Mississippi Woman's Missionary Union Page

MRS. T. J. BAILEY, Editor Jackson
Direct all communications for this department to Mrs. T. J. Bailey.

MRS. J. P. HARRINGTON, Sunbeam and R. A. Leader Corinth
MISS MARGIE HANKSTON, Y. W. A. Leader Winona
MISS MARGIE JOHNSON, College Correspondent Hattiesburg

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MISS MARGARET LACKEY, Corresponding Secretary Jackson
All Societies in Mississippi should send quarterly reports to Miss Margaret Lackey, but all money should be sent to A. V. Rowe, Jackson.

"I have shown you all things, how that so laboring ye ought to support the weak, to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive." Acts 20:35.

NOTICE

Please send money for the Literature Fund (ten cents per member per year) to Mrs. M. M. Fulgham, Jackson, Miss., State Treasurer of W. M. U.

The address of Mr. J. K. Armstrong, superintendent of the work in Louisville Association, is Louisville, Miss.

We have received with the compliments of the Home Mission Board of the Southern Baptist Convention a copy of that interesting book, "Isaac Taylor Tichenor, the Home Mission Statesman," for which we are very grateful.

FROM THE SECRETARY'S OFFICE.

The splendid program for our State Jubilate which comes February 6th at the First Baptist Church in Jackson, is given in this issue.

We are to have with us our beloved Miss Kathleen Mallory, who will address us several times. We will have also Miss Salie Priest, who teaches in the Eliza Yates Girls' School, Shanghai, China. We will have in addition some one from the Home Board.

Nothing will be left undone to make the occasion a rare one. We are hearing from a number of societies over the state who propose to send representatives. These we trust will carry back the inspiration of the occasion. May each of these societies send a representative as well as others who cannot come, send also some Jubilate gift for the King.

As will be seen from the program we are to have three services on Friday. At the noon hour there will be held a luncheon. Seven toasts will be given along the line of the work. It will indeed "be a feast of reason and flow of soul."

Sometime ago our secretary sent a request to those associational superintendents who carried home their banners from the State Convention, asking that these banners be sent back to Jackson to be used in the Jubilate. Some of the banners have been sent; all others we feel sure will come in. Each of you will be grateful for this courtesy.

We once more call attention to the fact that Mrs. Robert Mimms is chairman of the Entertainment committee, and those who propose attending the Jubilate will do well to send in names. Mrs. Robert Mimms, Jackson, Miss.

The past ten days have been spent in the Lincoln County Associational campaign. For lack of space we cannot enter into as full an account of the work as we should like. Wherever we went the welcome was most cordial. Sometimes the congregations were small owing to local conditions, but the people always gave utmost attention. We met with the societies at Bogus Chitto, Arlington, Big Springs, Fair River, Nola and Union Hall. We organized at Little Bahala and Henck's Retreat. At the last named church we were privileged to have the consecrated superintendent of the association with us—Mrs. P. T. Hahbe. Her splendid work is telling in the association. It was impossible for the secretary to be with the campaign throughout the entire association. But good work was done along enrollment lines and results will surely follow.

Much kindness was shown your secretary not only by the beloved superintendent, but by Brethren Morgan and Wall, and others having a part in the work. Do not leave the Jubilate at Jackson without securing a copy of "In Royal Service" for yourself and if possible enough copies for your society. They are and will be for sale by The Baptist Record.

BOND W. M. U.

The W. M. U. of the Bond Baptist church met January 13, 1914, at the home of Mrs. E. S. Head. Meeting opened with devotional exercises led by Mrs. O. N. Harrington, our pastor's wife, reading Scripture and commenting on the last days of our Lord before His trial and crucifixion, and the women's service to him before and after his death, burial and resurrection which was very encouraging to us in our work.

One new member was enrolled. Our president read a letter from a committee of W. M. U. Society at Hattiesburg First church, concerning helping to furnish funds to send the ex-collector of Lebanon Association to Mission College, the balance of recent term. Our society pledged to give \$1.00 per month for same.

President appointed a committee to attend to packing box for our or-

phanage. Delicious refreshments were served by the hostess assisted by Mrs. W. L. Currie, after which the society adjourned to meet at the church in two weeks.

MRS. E. E. BURNS, Sec'y.
After writing above, our church building burned. Pray for us that we may succeed in replacing building soon. MRS. E. E. BURNS.

JUBILATE PROGRAM, JACKSON, MISS., FRIDAY, FEB. 6, 1914.
FIRST BAPTIST CHURCH.
Morning.

Praise Service; Doxology; Scripture; Revelation 5:6-14; 7:8-15; Phil. 4:4-6; Psalm 100 (in concert).
Prayer.

Hymn—"All Hail the Power of Jesus' Name."

Talk—History of the Woman's Missionary Union, Auxiliary to Southern Baptist Convention.

Hymn—"The Morning Light is Breaking."

Talk—Contribution of the State W. M. U. to the History of the Woman's Missionary Union, S. B. C.

Talk—Meaning of the Jubilate.

One-Hundredth Psalm by Choir.

Permanent Foreign Mission Equipment.

Adequate Church Building at Home.

Announcements; Prayer.

Afternoon—Feb'y 6, 1914.

Processional—"The Children of Light."

Scripture—Psalm 96. Prayer. Hymn—"The Son of God Goes Forth to War."

Jubilate Praise Offering.

Talk—Our Duty to Our City and How to Fulfill It.

Hymn—"How Firm a Foundation."

Talk—Our Spiritual Need.

Announcements; Prayer.

Recessional—"Lift Up Your Voices, Ye Children of Light."

Evening—Feb'y 6, 1914.

Processional—"Organization Hymn."

Praise Service; Doxology; Invocation; Hymn—"Crown Him;" Scripture—Psalm 67; Prayer.

Talk—"Answering China's Appeal."

Talk—"The Prophecy of Growth."

Jubilate Hymn.

Sermon—"Our Blessings, a Trust for the World."

Announcements; Benediction.

Recessional—"Take the Light."

TICHENOR MEMORIAL FUND.

By L. B. Warren.

The name of Dr. Isaac Taylor Tichenor is stamped indelibly upon the brightest pages of Southern Baptist history. In every department of our home mission work his hand was felt, and in all phases of our endeavor his influence abides today and will ever abide through the years that are to come. But the greatest love of his heart and the greatest work of his life was in behalf of the needy churches of the South. In this field his greatest efforts were expended. With statesmanly vision he saw that the future of home missions and of foreign missions depended alike upon the upbuilding of our destitute districts, and he gave his best strength to the colossal task.

The Woman's Missionary Union, in perfect understanding of the monument that would please him best, established in his honor the Tichenor

In Royal Service

—or—
Missionary Work of Southern Baptist Women
By Miss Fannie E. S. Heck



Who could be expected to write more authoritatively about the missionary work of Southern Baptist women than Miss Fannie E. S. Heck, so long president of the Woman's Missionary Union? With a keen insight into the background of woman's work, with an absorbing devotion to the cause, she has written in an easy, flowing style "In Royal Service." It is a book of great power. It tells all about the environment, the development and the organization of Southern Baptist women's work. It is really a superb production. It will certainly generate enthusiasm; for it tells finely a story of which every Southern Baptist woman should be proud. It goes without saying that in this Jubilate year, this will be the leading text-book used by the women.

Price—paper, 35 cents; postage, 8 cents.

Price—cloth, 50 cents; postage, 10 cents.

Ann of Ava

By Ethel Daniels Hubbard

The thrilling story of Ann Haseltine Judson in her New England girlhood and adventurous pioneer life in Burma is inspiring material for the older intermediate boys and girls.

This book is timely in view of the Judson Centennial, which commemorates sending out the first American foreign missionaries, Adoniram Judson and his bride.

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"DOROTHY PAGE" is a story by Dr. E. B. Hatcher of a beautiful young woman's conversion to the Baptist faith. With her open Bible and all the help she can command from books and teachers, she decides for herself. It is scholarly, fine-spirited, conclusive. Printed on a high grade of featherweight, egg-shell paper. Contains nearly 200 pages, and is beautifully bound in dark silk cloth with headbands. An oval pastel painting of the heroine is on the front cover of the book. Although the book might easily have sold for \$1.25, it is being sent post-paid for 60 cents.

If you want to make someone a Christmas present that will do good and will be appreciated, too, give "DOROTHY PAGE."

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Memorial fund. A detailed history of this fund has not been published, and it will be of interest to the Missionary Unions of the respective states, so soon to engage in the study of Dr. Tichenor's life, to see exactly the part taken by each organization in this great work.

Dr. P. H. Mell, the treasurer of the Home Mission Board, has gone over the record in every detail, and the published figures are the result of his care and labor.

The basis of the fund was a contribution of \$1,000 made by Mrs. M. J. Asher, of Bowling Green, Ky., in 1903. Upon the foundation of her noble gift, the Woman's Missionary Union has built the Tichenor Memorial in the sum of \$20,263.78. The contributions of the Missionary Unions of the respective states are as follows:

Alabama	\$1,326.69
Arkansas	160.75
Dist. of Columbia	33.00
Florida	1,340.59
Georgia	1,847.75
Kentucky	2,601.49
Louisiana	530.30
Maryland	1,417.74
Mississippi	184.57
Missouri	929.73
North Carolina	2,088.36
Oklahoma	51.75
South Carolina	1,897.76
Tennessee	5,228.61
Texas	412.58
Virginia	212.51

The Southern Baptist Convention has instructed the Home Mission Board to raise a million-dollar church building loan fund to care for the 8,000 destitute churches in our territory. The Tichenor memorial fund is the foundation of this great effort.

The Woman's Missionary Union, auxiliary to the Southern Baptist Convention, has pledged its support in this undertaking, that the home field, rehabilitated and rendered productive, may serve as a basis for greater operations in the lands beyond the sea.

The total contributions of the Missionary Unions of each state which has contributed at the time of the preparation of this article, is here given, and in a parallel column is given the number of destitute fields in each state.

It will be seen that this great need will call for greater sacrifice from many and for greater gifts from all.

State	Amt. Contributed	Fields
Alabama	\$ 40.29	486*
Arkansas	10.00	800
Florida	17.22	544
Georgia	105.00	282*
Kentucky	73.58	600
Maryland	149.40	3
Mississippi	17.30	50*
Missouri	200.85	1,100
New Mexico	3.40	77
North Carolina	100.00	252*
South Carolina	119.43	92*
Tennessee	5.00	340*
Texas	105.00	1,700

*—Indicates incomplete returns.

In addition to this cash sum which has been received, the Missionary Unions of the various states have subscribed some thousands of dollars, the detailed report of which has not as yet been received either by

Mamma Says It's Safe for Children
CONTAINS NO OPIATES

FOLEY'S HONEY and TAR
For Coughs and Colds

Mrs. Lowndes in Baltimore or by our office in Atlanta.

Our hope is that during the week of prayer, the needs of our destitute fields in the South will become a heavy burden on your hearts and that every Missionary Union from Maryland to New Mexico and from Illinois to Florida will take a large part in this most needy feature of our work.

The February issue of the Home Field will contain two articles on this subject. In the body of the magazine, "The Tragedy of the Homeless Church," showing the appalling

needs, and in the W. M. U. department an article on "Memorials and Monuments," giving the outlines of a very popular method of meeting these needs.

Will you read these articles carefully and prayerfully, and then act in accordance with the prompting of your hearts.

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close of the session for board, tuition, laundry, medical

and library fees is \$106.00. Send for catalogue.

TEAMS IN TRAINING

A DEPARTMENT FOR YOUNG PEOPLE

BILLIE SNYDER'S LEARNING.

Jean Nabers.

Snake Bend Settlement, nestled in the backwoods of South Mississippi, was fully twenty miles from Pineville, the nearest railroad station. Once or twice a year the inhabitants of this isolated "neck of the woods" carried their field and garden products to town for marketing. During the winter months, overflows from the winding, murky little creek and bad roads, prevented intercourse with the outside world.

For generations the Bend people had lived in a most primitive way. Each family worked a cotton patch, spun and wove their own clothes, and raised their own hog and hominy. But for all their independence not a man, woman or child in the settlement could read. True, Buster Snyder boasted that when a boy he had attended school for two days and learned that something which looked like an ox yoke was called "B," and a cross mark was called "X," but being whipped for sticking a pin in a little girl, he had left the institution of learning in haste, and that had ended his "book larnin'." The teacher didn't finish that term, and no other had the hardihood to take his place.

Old inhabitants could also recall the occasional visits of a preacher, and a time when the tumble-down old log house which answered for both school and "meetin' house," had rung with gospel hymns and the man of God's call to repentance. But for years there had been no break in the monotonous life at the Bend. Week days they worked, and Sunday the women and children visited, while the men and boys gathered around a wild-cat still, played cards, fought game cocks, and raced horses as suited their individual tastes. A lawless, Godless community, it was given up as hopeless by more enlightened sections.

One summer day, when roads were in fair condition, Buster Snyder loaded his wagon with water melons and such fruit and vegetables as could be spared, and with his sun-bonneted wife and baby on the seat beside him, started for Pineville. Billie, the youngest boy of the Snyder brood, sat in the bed of the wagon and dangled his bare feet over the sides. It was to be a great day. Neither Billie nor his mother had ever seen a railroad or the wonderful trains of cars that flew almost as fast as lightning.

Although they had a daylight start, it was noon before they reached the straggling little town. But they saw the puffing, blowing locomotive, and the clattering coaches. They sold their melons and vegetables to a merchant who dealt in dry goods and groceries. Billie was given a nickel to spend for candy. The man who waited for him handed him a small booklet, filled with bright colored pictures.

"That's a Mother Goose ad. book, sonny," said the clerk. "You might like to read it."

"I dunno how to read," acknowledged Billie.

"Maybe you can get somebody to read it for you. Anyway you can look at the pictures."

As they drove homeward Billie looked at the pictures in wondering admiration. If he could only read and find out why that cow was jumping over the moon! And what did that boy mean by running away with a pig under his arm? And neither his father or mother could enlighten him.

Late that afternoon they stopped at a well for water. There was a water-power grist mill near by, where the Bend people took their corn to have it ground into meal. The miller came out to the wagon and talked with Billie's father.

"Gittin' much grindin'?" asked Mr. Snyder.

"More'n I kin do well. My wife has been po'ly, and I have to help her a lot, and mind the kids. Been wishin' we could git a boy to play with the little boys and give my wife a chance to pick up a little. The chillun are noisy and worry her powerful. That's gittin' to be a sizeable chap of yours."

"Yes, Billie's er growin' right sharp lately. He's most twelve. He ain't been strong and hearty since he had janders two year ago, till lately."

"Better let him stay with me a spell. We'll give him his bo'd an' clo'es an' he won't have nothin' to do but play with my Jim an' Sam, an' keep 'em out of the mill pond when I'm busy."

"How would you like it, Billie, asked his mother.

Billie grinned and began to look at his picture book.

"Like to read?" asked the miller.

"Dunno, how," stammered Billie.

"My wife's a powerful reader," declared the miller proudly. "She kin read books and newspapers right along. She could give you a lot of book-larnin' while you was a mind-in' the kids."

Billie became interested at once.

"Could she larn me to read this here?" He held up the picture book.

"Shore! She'll have you readin' of it like a clipper in no time. She's got our Jim a readin' and he's only a goin' on seven."

"I'll stay then—if maw and paw don't keer."

There was some hesitation on the part of Mrs. Snyder, but after the man promised to let Billie come home every few weeks as wagons passed to and from the mill, she at last gave her consent.

That is how Billie Snyder came to learn to read. When the miller and his family moved away a year later, Billie returned to his home in Snake Bend the only citizen of the community who could read.

The next summer he went with his father to Pineville and was given a quarter to spend as he chose. He found a store where school books were sold, and bought a worn, dog-eared Third Reader. A man was standing in the store and noticed the boy as he turned the pages of the book with eager, hungry eyes.

"Love to read, little man?" asked the man.

"Yes, sir. I'd ruther read than eat."

"Have you a Bible, son?"

"Naw, sir."

The man took a small thin-leaved volume from his breast pocket, and handed it to Billie.

Here's one I want you to have. I found salvation by reading a Bible, and I give away all I can get anybody to promise to read. Going to read it, for sure?"

"Certain."

"Then begin to read here—Matthew, the New Testament. When you finish reading the New Testament, turn over to the Old Bible and read. May the Lord bless you in it."

The words were a puzzle to ignorant little Billie, but he thanked the man and accepted the gift, glad of anything to read.

He displayed his books with pride when he reached home. Tired as he was, he stuck a pine torch in the mud-and-stick chimney, and read two chapters in his reader aloud. Then he opened the Book given by the

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stranger. With difficulty he spelled his way through the first three chapters of Matthew. His father, mother, sisters and brothers sat and listened in rapt attention.

"I never heard any of that afore," whispered Sallie, the oldest girl, as Billie marked his place and closed the book.

"I heard it long ago, but forgot it," replied her mother in the same awed tone.

Every evening and on rainy days, Billie continued to read to the interested family. His grandfather and grandmother, who were past eighty, hobbled over to hear these wonderful readings. Uncles, aunts, cousins and neighbors dropped in and listened in astonishment. Billie read without comment or explanation, for he knew none—but he set them to thinking. And much reading and the help of the Holy Spirit made the boy reader an expert. When the New Testament was finished, he began at Genesis. His audience increased and many called for favorite chapters on the gospels. There was a great deal none of them understood, but much was so plain they could not fail to comprehend.

"Seems to me," said Grandma Snyder, one evening, "weuns need a fix up the meetin' house we ought to git somebody to come and tell us old uns how to be fitten to die, and you young uns has a chance to larn to live right."

"I'm gwine to town, Monday," drawled Buster Snyder, "and I'll ax a preacher to come out here, shore."

For several days the men and boys of the Bend worked on the old school

house making ready for the preacher. The following week he came.

At the first service held in the little school house, Billie, his grandparents, father, mother and one sister, confessed Christ. Then one by one the entire family came out on the Lord's side. Before the meeting closed every one whose hearts had been prepared for the gospel message by Billie's reading of the Word were numbered among the saved. Others were led to seek salvation, and a church was organized.

With the coming of the autumn a Christian teacher was engaged to teach the Bend school, and a pastor to hold services twice a month. Billie's simple reading of the Scriptures had brought untold blessings to the entire community, and opened for him the coveted road to learning.

Hon. L. O. Cox, a prominent lawyer in Stephenville, Texas, has given up his law practice and will enter the ministry at once. He is 35 years old and has been quite successful in his legal practice. He has disposed of his splendid library and wherever he feels the Lord leads he will follow.

Dr. W. F. Yarborough is accomplishing things for the Lord at Anniston, Ala. Recently Captain A. W. Bell, a number of the Parker Memorial church, of which Brother Yarborough is pastor, gave \$5,000 to be invested and the income appropriated annually to missions and the poor. The money is placed in the hands of a self-perpetuating board of trustees.

Grace Before Meals

Brief Prayers Arranged for Each Day in the Year

A Book Needed in Every Christian Home

Compiled by A. William Nyce and Hubert Bunyae.

This book has been prepared for the home circle, in the hope that it may encourage reverence and gratitude by supplying appropriate graces to be spoken before meals at which the family meets together, and to provide a pleasing variety of form with special prayers for national fast-days without doctrinal or denominational allusions.

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If the form of grace which is spoken has been used over and over again in the same family, it is not unlikely that it may become merely a matter of form and lose much of its meaning and helpfulness from the monotony of constant repetition.

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In preparing and arranging these pages the editors have spared no pains to make a book that will be practical and useful. Valuable suggestions gleaned from many sources have been incorporated. It is not the product of one mind, but rather the assembled expressions of many devout servants of God, and this book as it goes forth on its mission is also an answer to numerous requests that such a volume be given to the public.

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THE BAPTIST RECORD
Jackson, Miss.

NEWS IN THE CIRCLE

MARTIN BALL

Pastor B. L. McKee has been called to the pastorate at Liberty. He will enter the work at once.

Pastor Walton E. Lee is preaching this year at Crenshaw. The saints there will be well cared for.

Rev. R. M. Boone, of Gloster, has been called to Marks and Belen. It is not known what he will do.

Rev. C. M. Morris has moved from Cuba to Bessemer, Ala. He desires his friends to take notice and address him accordingly.

Rev. Tom Tomlinson, who has been living in Marks for five years, has been called to Leaksville church to succeed Rev. J. J. Walker.

Pastor S. W. Sproles has moved from Marks to Drew, and will give half time to the church at Drew and half to Boyle and Dwiggin.

The church at Cleveland has taken a forward step and now has preaching three Sundays in the month. Pastor B. L. Mitchell is making himself felt in those parts.

The campaign of the Home Board evangelists at Shreveport, La., is proving a great success. Six hundred had been added to the churches when last heard from and the work still going on.

Rev. R. A. Cooper, who was pastor of the church at Pontotoc for 25 years, has accepted the care of the church at Canadian, Texas. We regret very much to lose so efficient a man from the State.

Rev. Webb Brame, pastor at Shepherdsville, Ky., has resigned to become effective May first. He will take his doctor's degree and come at once to the pastorate of the First church, Vicksburg.

The Clarksdale church had the largest number present last Sunday in the Bible School of all the history of the church. The congregations filled the house well, both morning and night; one addition.

Evangelist Sid Williams, of Texas, is now in a good meeting at Ryan, Okla. He will begin his nineteenth meeting in San Antonio, his home town, February first. This meeting will be held with the Hillcrest church.

The great revival meeting at Newport, Ky., conducted by Pastor W. M. Nevins, continues with unabated interest. Eighty have professed Christ as Savior. Standing room is at a premium in the church building.

This week the Southern Baptist Educational Association is in session at Nashville, Tenn. Great questions of much importance to all the people will be considered. Many of our best educators are on the well arranged program.

Rev. A. H. Mahaffy has resigned the work at Louisville, and is now open for work in a new field. He is now visiting his brother at Brooksville and may be addressed there. Any church wanting a pastor would do well to write him.

It is stated that Mr. Daniels, secretary of the navy, is introducing schools on every warship—making the young naval officers teachers. The men on these vessels have much leisure. This is utilized in regular school duties. That is a move in the right direction.

Certainly a great meeting is in progress at Springfield, Tenn. Ninety-two additions and the work still going on. Many of the additions are the strongest business men of the town. Evangelist J. H. Dew, of Missouri, is conducting the meeting. Pastor L. S. Ewton is happy.

The regular annual meeting of the State secretaries of missions will convene February 17-19 in Asheville, N. C. Pastor C. B. Waller, of the First church, that city, will act as host. Discussions of the various phases of mission work will be had, with State Missions as the central theme.

Dr. J. W. Porter, requested to write an editorial on sinless perfection, declines on the ground that he has neither experience nor observation, from which to draw material, and the Bible fails to afford a single example of a sinless man or woman. But the Book says all have sinned. It is the sinner and not the sinless who are justified before God.

Pastor M. T. Andrews, of Hillsboro, in answer to a charge of narrowness, brought against the Baptists, gives the following marks of their breadth: Their contention for religious liberty, their spirit of liberal co-operation, their liberality in reading. The main reason Baptists seem narrow is a matter of conscience. Their conscience will permit them to take nothing but the truth.

DEATHS.

RESOLUTIONS OF RESPECT, IN MEMORY OF MILES DAMPEER.

With grief-stricken hearts we chronicle the death of our young friend, Miles Dampeer. Just as the New Year had taken its place in the cycle of time, late in the afternoon of January 2nd, just as the light of day was sinking beneath the western sky, this beautiful life went out and the light of a home was gone.

How the all-wise providences of God are sometimes veiled in mystery, yet no mistake. Let us look up through our blinding tears and say with the Psalmist, the sweet singer of Israel, when his heart was crushed like a flower, "A broken and contrite heart Thou wilt not despise," and like him we can say, "The Lord reigneth. Behold He taketh away; who can hinder? Who can say unto Him, What doest Thou?"

If God needed this life to fit into His eternal purpose can we not be submissive to His will? Some day, some day, we'll understand. The going out of this life, though it measured only a span, has left the world poorer. Though only seventeen he had grasped the higher ideals of life, and after all God does not measure life by the finger on the dial, nor by moments and days, but with God that life is long which fulfills life's great end.

Whereas, in the death of Miles we have lost one of our most exemplary young men and most consecrated Christians, faithfully discharging all the duties devolving upon him.

Resolved, That we cannot but permit our thoughts and affections to linger around the memory of our classmate, for his amiable disposition and shining virtues endeared him to our hearts and his death is a loss which we sincerely feel and greatly deplore.

Resolved, That our church and Sunday School tender to the afflicted family their sincere condolence and deep sympathy in its affliction in the loss of one who was a dutiful son and devoted brother and a faithful friend.

Resolved, That we commend the loved ones to Him who said, "Come unto me and I will give you rest."

"For a moment death divides us, But when we have crossed its gloom We shall then be resting with him Evermore at home, sweet home."

Resolved, That a copy of these resolutions be furnished the Meteor and The Baptist Record for publication.

MRS. W. H. BARRON,
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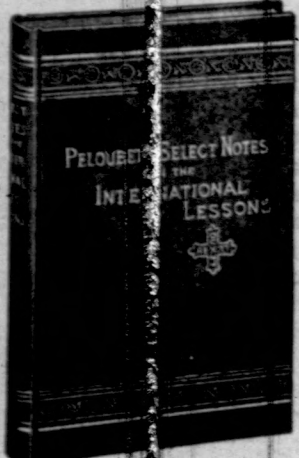
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SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

DARKNESS AND LIGHT.

Lesson VI. February 8th
Motto Text: "Take heed, therefore, that the light that is in thee be not darkness."—Luke 11:35.

Outline:

1. Divine mercy and human malice.
2. Satan's stronghold overcome.
3. The peril of an empty heart.
4. Receiving and using spiritual light.

Introductory. The events and discourses of this lesson, according to Luke's order, occurred later in the third year's ministry, but the discourses upon the unclean spirit's return and upon light are found elsewhere. (See suggested Scriptures.) And it is probable that Jesus presented these great truths at different times in His ministry. This record follows immediately upon last Sunday's lesson.

Place—Perea.

1. Demon possession was frequent in Christ's time and country. It implied mental and physical maladies, and the man whom Jesus now heals was both dumb and blind from his affliction, but responded to the power to heal exerted upon him, "inasmuch that he both spake and saw." The wonder of the multitudes exasperated his enemies, the Pharisees (Mat. 12:24) and Scribes (Mark 3:22) to make the accusation against him, "He casteth out the devils through Beelzebub, chief of the devils." Beelzebub was the deity of the Phoenicians and Canaanites. His worship had been introduced among the Israelites by Ahab, but in later years, having turned from him, they applied his name to the chief of the devils, Satan. "This charge means that Jesus was in collusion with the prince of evil, and used against the minions of Satan, power lent by Satan himself." One can scarcely understand the profound depravity that unable to recognize holiness, belied divine beneficence to be Satanic craft. Others, closing their eyes to this and other miracles of mercy, desired from him a sign from heaven, like the manna of Moses' time, or perhaps the coming of fire in response to Elijah's prayer. The Lord replies to the Pharisees' attack that a house or nation divided against itself cannot stand; how then can Satan's kingdom stand if he turns his power against himself? They had seen exorcists from among themselves profess, truly or not, to cast out these devils; was their power also from the evil one? This was not to be acknowledged, and Jesus drives home the argument, "If I by God's finger, His Spirit (Matt. 12:28), His power, cast out demons, then indeed is the

Kingdom of God come upon you, in the presence of the long-looked-for Messiah, proved by these works."

2. Far from working by Satan's power, Christ has met and overcome him, both in His own early temptation and in the lives of others. Man's heart, meant to be the abode of God, had become the stronghold of Satan, where evil ruled; but the Lord Jesus, the stronger man, had taken from the usurper the armor in which he trusted, deprived him of his prey, and resumed his own authority in the soul. The man just relieved of demon-possession was but one of the many whom the Master had brought from darkness to light. The struggle between good and evil was continual; each one must declare on which side he stood, and those who, like the Pharisees, would not help the shepherd to gather the sheep into the fold, were opposing the work and scattering them abroad.

3. Jesus now draws a picture of one who has broken away from sin without filling his heart with a new affection. He describes the unclean spirit seeking rest in a new home, another life, and finding none, returning to the heart from which he had been expelled. Finding this swept and garnished and none to oppose his entrance, he takes possession with seven other spirits more wicked than himself. No mere moral reform or effort to put away evil habits, can save a soul. Jesus Christ must enter and reign, and take possession of the life. Unless we acknowledge his occupancy, the heart that we thought free of evil will fill itself with wicked thoughts, unclean designs, malicious purposes, and Satan's reign is resumed with more completeness and hopelessness than before. The Jewish people themselves had turned away from idolatry, but had lapsed into a mere formalism, in spite of careful observance of external religious practices. In his denunciation of their leaders, found in Matt. 23:13-33, Jesus declares them to be "full of hypocrisy and iniquity," and it may be that His mind now dwells on the Jews as a self-righteous nation, rejecting the gracious teaching of the Savior, and inviting more and more the control of Satan.

4. Light is a well-known symbol of saving knowledge, and our Lord, after speaking of Himself as one greater than Solomon or the prophet Jonah, tells His hearers through a little parable of a man with a candle, that they must not hide the illumination that has been given them. (Matt. 5:14-16) but must furnish it the opportunity to shine afar. The body is provided with eyes to make use of the light, and the spiritual nature has also the power of appro-

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prising spiritual light. He warns them that as the bodily eye must be sound and healthy for the body's use, so this spiritual faculty requires careful attention, lest the moral judgment which should afford light for the life should be "in darkness," and betray into error. If one's discernment of right and duty be clear and unerring, and his choice of them immediate, his life will be "full of light, as when the bright shining of a candle doth give thee light."

Suggested Scriptures: 1 John 3: 8; John 1:4, 5, and 3:19; John 8:12, and 12:35; Luke 2:32; Matt. 12:22-45; Mark 3:22-30; Acts 19: 13-17; Rev. 21:23.

DEATHS

MRS. E. E. BURNS.

Lillian Thurman was born February 25, 1876, near Ebenezer in Marion county. At the age of 14 years she united with the Ebenezer Baptist church and was baptized by Elder G. E. H. Robinson. Early in life she came with her mother and family to Collins, where she spent the remainder of her life, including a few years' residence at Ora. March 6th, 1907, she was married to E. E. Burns, a highly esteemed business man and Christian gentleman of this city, with whom she lived happily to the close of her life. On the morning of December 8th our whole community was shocked to learn that Mrs. Burns had expired about 8:00 o'clock a. m. This sad visitation cast a gloom over the whole community, for she was indeed a noble woman, and greatly beloved by all who knew her. It would be difficult to enumerate her many virtues. Her home life was quietly; as wife, mother and friend she shone with undimmed splendor and realized a lofty ideal. She seemed to realize that in this way she was fulfilling the mission of her Father above. Still she found time to extend her service beyond her own home. She was a most valued member of the Collins Baptist church, having joined in May of 1901, and joyously shared in the struggles of the church for permanent establishment. She was away for a few years, holding membership at Ora, but returned to us in March, 1912, and was with us to the close. She was a helpful member of the Ladies' Aid Society and a most efficient teacher of the Mothers' class in Sunday School. She had an interest in every good cause, being a valued member of the U. D. C.'s, also of the Eastern Star. Her life was characterized by strong faith in God, loyalty to Christ, and Christian love. She left a husband, two little boys, Emmet and Thurman, one brother, a sister, and many kindred and friends to mourn their unspeakable loss. May the God of all comfort be their strength and their stay.

The funeral service was held in the Baptist church, conducted by the pastor, aided by Rev. J. W. Allen and Rev. Zeno Wall, of Mt. Olive. The burial took place in the Salem cemetery. A large concourse of friends attended the services. The entire community is one in

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Collins, Miss.

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Psalms 51:17—"The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise."

David had not fallen from grace, his was a most aggravated instance of backsliding, so have we, a most exemplary example of the contrition of a heart agitated alternately with grief and shame, and terrified with the judgments of the Almighty. David had prayed, "Restore unto me not salvation, but the joy of thy salvation," etc. "For thou desirest not sacrifice, else would I give it; thou delightest not in burnt offering."

J. R. SAMPLE.

Summit, Miss.

The "National Baptist Union Review," an organ of the negroes calls attention to the inclination of the papers, both secular and religious, to keep before its readers the depraved side of the negro life while his good deeds are passed unnoticed.

The Court of Appeals of Texas, upheld a new Texas law permitting local option elections on the question of pool-rooms. The law was shown to be valid.

It is quite significant that a bill has been introduced into the Cuban Congress to forbid street processions and street services by priests in priestly robes. Cuba is tired of priestly domination.

Rev. W. M. Anderson has resigned after four years' successful work as pastor of the Fifty-sixth street church, Birmingham, Ala. He will devote his time exclusively to evangelistic work.

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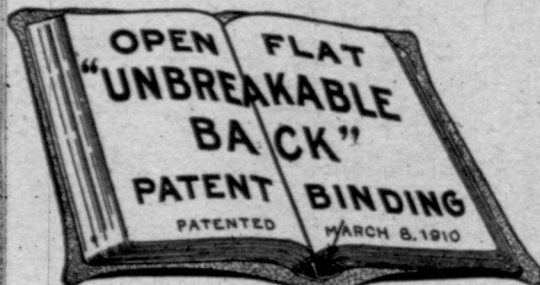
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1 CHRONICLES, 2.

57 Duke Kē'nāz, duke Tē'man, duke
Mā'sar,
58 Duke Māg'di-el, duke I'ram.
These are the dukes of E'dom.

CHAPTER 2.

THESE are the sons of 'Is'ra-el:
Reu'ben, Sim'e-on, Lē'vi, and
Jū'dah, Is'sa-char, and Zēb'u-lūn,
2 Sēdan, Jō'seph, and Bēn'ja-min,
Nā'h'ta-li, Gad, and Ash'er.

as of Jacob.

1 Ge. 28, 22.

28, 5.

28, 12.

46, 6.

2 Ge. 35, 1.

46, 12.

28, 12.

2 Ge. 35, 29, 30.

Mat. 1, 2.

1 Ge. 46, 12.

Ex. 4, 18.

19 And
Cā'leb
which b
20 And
begat B
21 And
to the d
ther of
when h
and she
22 And
three ar
Gilead
23 And

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MISSISSIPPI LEADS IN 1913 LYNCHINGS.

The number of lynchings in 1913 is the smallest on record since 1885, when these statistics were begun. The total number is but forty-eight, as compared with sixty-four in 1912. The number of lynchings in the various states was as follows: Alabama, 2; Arkansas, 2; Florida, 3; Georgia, 7; Illinois, 2; Kentucky, 1; Louisiana, 4; Mississippi, 9; Montana, 1; North Carolina, 1; North Dakota, 1; Oklahoma, 5; South Carolina, 1; Tennessee, 2; Texas, 7. Cases of race rioting or killing by posers are not included in the list. Of the total number, 44 were in the South and 4 in the North. Forty-seven were blacks and one white. The crimes for which they were killed were as follows: Murder, 28; rape, 7; unnamed causes, 2; horse-stealing, 1; race prejudice, 1; murderous assaults, 4; alleged murder, 1; annoying white women, 2; alleged rape, 1; attempting rape, 1. Two victims were proved innocent after their death.—Chicago Tribune.

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The Bible contains 3,536,489 letters, 773,693 words, 31,173 verses,

1,189 chapters and 66 books.

The word "and" occurs 46,277 times, and the word "reverend" but once.

Ezra 7:21 contains all the letters of the alphabet except "j."

The 19th chapter of 2 Kings and the 37th chapter of Isaiah are alike.

The middle verse of the Bible is Psalm 97:8.

The first book printed from movable metal types was the Latin Bible in the year 1455.

The King James or Authorized Version of the Bible was first printed in 1611 by Robert Barker. The Cambridge University Press—the earliest of existing presses to produce a Bible—issued the King James or Authorized Version first in 1629.

The first Bible printed in this country was in the Indian language in 1663 by John Eliot.

The first English Bible printed in this country was in 1782.

The first Pocket Reference Bible was printed by Bagster in 1812.

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Rev. T. M. Byron leaves the East Florence, Ala., church and accepts the call to Dechard, Tenn. He has done good work at Florence and the church regrets to give him up.